

# Home Mission Echoes

"The Country for which I lifted up mine hand to give it to your fathers."

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Vol. VIII

JULY, 1905

No. 7



RESIDENT ROOSEVELT said most truly: "If during this century the men of high and fine moral sense show themselves weaklings; if they possess only that cloistered virtue which shrinks shuddering from contact with the raw facts of actual life; if they dare not go down into the hurly-burly where the men of might contend for mastery; if they stand aside from the pressure of the conflict, then, as surely as the sun rises and sets, all our great material progress, all the multiplication of the physical agencies which tend for our comfort and enjoyment, will go for naught and our civilization will become a brutal sham and mockery."



510 Tremont Temple  
Boston

# Home Mission Echoes

## Topics for 1905.

Cuba and Porto Rico.	JANUARY.
Alaska.	FEBRUARY.
The Negro.	MARCH.
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## HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, Assistant Editor. Rev. Howard B. Gross has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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All moneys and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

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510 Tremont Temple, Boston, Mass.

Telephone: 3053-3 Main

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## Items

The church of Yuma, Arizona, with only 20 male members, 10 of whom are "very poor in this world's goods," gave last year \$40 to the Home Mission Society. Rev. Eugene Keene is the pastor and county missionary. That ratio of giving would move the missionary cause forward with a vim.



Fire has destroyed the girls' dormitory at Nashville, so that the fine building of Roger Williams University is now an entire ruin. An incendiary origin is suspected.



During the months of June, July, August and September the office at 510 Tremont Temple will be closed Saturdays at twelve o'clock.

It is to the woman that the foreigner looks for the training of his children. If she needs inspiration for mission work she finds it in the knowledge that God uses her for the fulfillment of His great plan.



The cyclonic storm which recently swept over Nuevo Laredo, Mexico, did about \$300 worth of damage to the property of our missionary, Rev. J. F. Kimball. His stable and buggy house were unroofed, the brick chimneys of his house blown down, and the fences torn away. But the "nice, strong brick meeting-house," he says, "breasted the storm with giant strength. This is very strange to the Catholics. No later than last holy week the priest here had from his pulpit pronounced the Protestants and Masons to be very bad people, and so the stricter sect of his followers have wondered that 'Kimball's church' should be left."

# Home Mission Echoes

"Our Echoes roll from soul to soul,  
And grows forever and forever." — *Tennyson*.

Vol. VIII.

JULY, 1905.

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## Editorial.



**N**OBLE Christian woman passed away from earth Tuesday evening, May 30, when Mrs. L. B. Philbrick fell asleep at her home in Salem, Mass. For many years deeply interested in missions, she has been a valued member of our Board of Directors. Naturally retiring, Mrs. Philbrick shrank from public work, yet any service which she undertook was done thoroughly and to help her friends, and those whom she could help were her friends. She would not believe anything wrong of them. Time, distance, and our silence did not change her love and confidence.

While Mrs. Philbrick was a quiet power in her church and in the organizations to which she belonged, it was in her home one knew her best. It has been our privilege to visit this pleasant home many times. How she loved to welcome tired missionary workers from home or foreign fields into this restful place, and in many ways minister to their comfort.

A ripe, sunny, consistent Christian woman has gone from us. At the close of a beautiful day which she enjoyed so much, she heard the Master's voice and entered into rest.

Funeral services were held from the Central Baptist Church, Salem, upon Saturday afternoon, June 3rd. The building was filled with loving, sorrowing friends. It is seldom so large a number of young people are seen upon such an occasion. At her own request the services were very simple, consisting of Scripture reading and prayer.

One by one the members of our Board are passing into the purer life. We miss them from our meetings, and we wonder who can fill their places. Earth is poorer for their going, but Heaven is brighter because of their presence. As we remember them in the days to come we will not think of our loss but of their gain. "Therefore are they before the throne of God: and they serve Him day and night in His temple: and He that sitteth on the throne shall spread His tabernacle over them. They shall hunger no more, neither thirst any more, neither shall the sun strike on them nor any heat."



Mrs. L. B. PHILBRICK

Mr. and Mrs. Philbrick were usually among the party who attend the anniversaries of our missionary societies. Many who journey upon the Baptist train will hear with genuine sorrow of her death. Quiet, sunny, helpful, always ready to aid in time of sickness or trouble, she made a place for herself which cannot easily be filled. The days passed with Mrs. Philbrick en route to St. Louis, at the same hotel, and in attendance upon the meetings will be a pleasant memory to many New England Baptists.

The two prominent characteristics of our sister were unselfishness and loyalty. She would give her time and strength

"Our world had need  
His larger plan,  
Answering glad the  
She passed into

"Father, Thy will be done. All things are good  
Thou sendest us, although we think them ill;  
And what seems ill, thy plan misunderstood.  
We know she was a brighter, happier way  
To-day than yesterday, so give Thee praise  
And smile through tears that mourn our dear one still."



OUR honored President, Mrs. Alice B. Coleman is at Lake Mohonk, New York, for the month of June. We hope all our sisters will remember her in prayer that she may be completely restored to health.

We hear with sorrow of the serious illness of Rev. L. B. Tefft, D.D., of Hartshorn Memorial College, Richmond, Va. Dr. Tefft has hosts of friends in New England who will be pained to hear of his illness. We are sure all will ask for his speedy restoration to health.

UPON May 30 the fiftieth anniversary of the marriage of Rev. and Mrs. J. B. Thomas was observed at their home in Newton Centre, Mass. It was a very happy occasion. The pleasant home was bright with flowers, and many beautiful gifts were left by loving friends. Mrs. Thomas has for many years been an honored member of our Board of Directors and *Home Mission Echoes* sends its congratulations upon this fiftieth anniversary year.

MRS. E. B. EARLE, our efficient State Vice-President for Eastern Massachusetts, will be away from home a part of the coming year. At her request Mrs. F. L. Cleveland of North Hanover, Mass., will be acting State Vice-President from June 1, 1905, to June 1, 1906. Will the directors send all requests to Mrs. Cleveland during the time of Mrs. Earle's absence? Mrs. Cleveland will continue her work as Director of the Old Colony Association.

REV. C. S. BROWN, D. D., has been appointed by the colored Baptists of North Carolina to attend the Baptist Congress in London, England, in July. We are heartily glad of this opportunity for Mr. Brown. He will be compelled to rest two weeks on the voyage across the water. We doubt if he has ever had a two weeks' rest before in his life.

REV. CURTIS P. COE of Alaska represented our society at the Baptist Anniversaries in St. Louis upon Thursday afternoon, May 18. Owing to the fact that the Home Mission Society was limited to four sessions instead of six, the time allotted Mr. Coe was twenty minutes instead of half an hour. Mr. Coe gave a fine address and the large audience who listened to him were evidently in sympathy with his work.

At the Board meeting held June first, Dr. Marie Topping of Delavan, Wisconsin, was appointed medical missionary for the Wood Island Mission, Alaska, and will leave Seattle for Alaska, June 10.

The officers of the St. Louis Women's Missionary and Benevolent Union planned and carried into execution a reception and banquet in honor of the missionaries and general officers of the various women's societies represented in St. Louis during anniversary week. About three hundred were in attendance and the occasion was one of great interest. The societies represented were the Woman's Baptist Foreign Mission Society of the East and the Women's Baptist Foreign Mission Society of the West, the Women's Baptist Home Mission Society, the Woman's American Baptist Home Mission Society, the Woman's Missionary Union Auxiliary to the

Southern Baptist Convention. As a society we appreciate the courtesy of the St. Louis ladies, and we hope sometime to reciprocate their generous hospitality.

Our hearts go out in loving sympathy to our sister, Mrs. Albert W. Mann of Weymouth, who has been so bereft in the passing away of her only daughter, Miss Carrie Mann. After graduating from Wellesley College, Miss Mann taught for two years in Wayland Seminary, Washington, D. C., and she was a teacher of unusual ability.

In the sudden home going of Rev. J. N. Cushing, D.D., at St. Louis, Mrs. Cushing is left alone in her darkened home. We remember her with tender love in this hour of sorrow. Mrs. Cushing was preceptress of the Philadelphia Missionary Training School for a number of years, and under her tuition Mrs. Sanxy and Mrs. Coe, our workers in Alaska, were fitted for mission work. They will learn of her bereavement with deep sorrow.

### Notes from New Mexico.



ELARDE is in the northern part of New Mexico in a beautiful valley on the Rio Grande. Without irrigation this is a veritable desert, but with it a wonderful garden spot. This valley is very thickly settled; "a Mexican ranch" in many places comprises a very few acres.

There are only four American families here, and they are the only ones for many miles.

The American Baptist Home and the Women's Baptist Home Mission Society have established a school here, with Rev. W. H. Rishel as president; there have been 75 pupils enrolled this year. Mr. and Mrs. Rishel have the higher grades. They also have a primary worker and there is an industrial teacher for the girls.

None of the children speak English when they enter school, but we teach everything in English, and most all of them learn it rapidly. They are taught many Bible verses in both English and Spanish.

There is only one Mexican Protestant family, they and the teachers compose the church. The children like to come to the Sunday-service, but their parents who are all Catholics, have been told by the priest that it is very bad for them, and they are not to allow them to come, so they, in many cases, will not permit them to attend services; but it is with the children we must labor; some of them would join our church now if they were allowed to do so.

During Lent the Penitentes, an order of Catholics, punish their bodies in many different ways. During the night before Good Friday they whip themselves almost all night with whips made of sharp pointed grass blades. They are all bruised, bleeding and exhausted so they can't stand. They have great wooden crosses and carry them as far as they can, while others whip them.

They have cock fights here on Sunday the same as in old Mexico. Another favorite amusement is to bury the cock in the earth, all except his head and neck, then ride past as fast as they can and catch at his head. When he is finally caught he is torn literally in pieces. They then throw a pig or chicken as high as they can and catch it on sharp pointed sticks. In fact Northwest New Mexico is almost a heathen land, and we believe is neglected by our people. Pray for the work.

A Friend.

Albuquerque, N. M.



## Interesting Features of the Anniversaries.



THE anniversaries at St. Louis will ever be remembered for the organization of the General Baptist Convention and the steps taken for a comprehensive plan of evangelism. The scope of our missionary work as a denomination was seen in the large number of missionaries of many nationalities, and the sixteen Indians from eight different tribes who were present, among them Chief White Arm of the Crow Mission who, during these meetings, made his first public confession of Christ.

One of the most interesting features of the meeting, however, was the introduction of Kang Yu Wei, former prime minister of China. He was the counselor of the emperor in advocating reforms, and was obliged to leave the country because he incurred the anger of the empress dowager, who placed the price of \$100,000 on his head. He is now traveling over the United States as president of the Chinese Empire Reform Association. As this celebrated man chanced to be temporarily in St. Louis, he consented to speak a short time at our anniversary meetings. His interpreter, and an American who has been a school official in China, were with him. The address of this celebrated man was as follows:

I am very much obliged for your welcome and greatly pleased to meet American ladies and gentlemen representing 5,000,000 Baptists. Religion I have admiration for and believe in philanthropy and fair play. (Applause.) This is a new country, young but progressive, discovered by Columbus, where the people believe Christian religion as they believe themselves. I have had the pleasure of knowing American missionaries in the great Flowery Kingdom and who have been doing their best to enlighten this great nation. Allow me to quote you a few well known names: Morrison, in 1810, translated 700,000 (!) books into Chinese. Since then the Chinese began to understand about America. Henson established schools in China based on English principles. These schools have produced men of rank, one of them Yu Wing, of Yale University, who among all Asiatics is considered the first Chinese to study English and complete his education. Great credit is due to the energy of American missionaries who trained Yu Wing, who translated important works into Chinese. Since then Chinese have had great sympathy and knowledge of the West. Another missionary is Timothy Richard. I have been acquainted with him in China. He is one of the helpers of the great kingdom. He has translated voluminous works for the Chinese. Dr. Martin of Peking has been fifty years in China. His great work is translations on international law. On behalf of my people I thank the people for the great work done to help China.

I understand the Missionary Union is about to strengthen its schools all over the world. The question of education is more important than instruction. (Applause.) Education convinces of ignorance, quickens our minds, stimulates our sympathies. I have been struck with nothing so much as that the progress of civilization is marked by the progress of English tongue. (Applause.) I am enthusiastic over the advantages which will result from the union of all English speaking people of the world. China is taking great interest in the study of English. I come to study American laws and customs. This is a great land of liberty in name and in fact.

Our Chinese students are yearly coming to America to enter the schools in every branch of art and literature. Unfortunately some Chinese, owing to the exclusion act, find it hard to land in the United States. I hope you, as representatives of so many people, will grant better opportunities to

study every subject of civilization. I hope this union will take every possible measure to see that the exclusion law is modified, so that the literary class may enter American universities to study everything. Give them a chance to come. By so doing this union will not be doing for China only, but for humanity. (Applause.) In the event of my return to Peking, when the emperor is restored, I will do my best to encourage this religion among my own people. If this exclusion law is modified, a great influx of Chinese students will come to this land, and travelers and officials who would like to visit the United States. If this Missionary Union can do this great philanthropic work all China will realize the benefits and the strength and great usefulness of this religion which is spreading in China. I wish you all to do all you can for education, which makes no distinction in color, race, or creed. (Applause.)"



CHRISTIAN FAMILY AT PORTLAND, ORE.

After this address a committee was appointed to prepare the following resolution, which were presented by Dr. Morchovski, and adopted enthusiastically.

*Resolved*, That it is the mature and profound conviction of the great Baptist constituency of the United States, as represented in part by the American Baptist Missionary Union, in annual session at St. Louis, May 19, 1905, that the so-called Chinese exclusion act should be so modified by congress as to prevent the great personal indignities often inflicted upon students coming to this land for the purposes of higher education, and that representative citizens of China should also be admitted on the same terms and conditions of equality with those of the most favored nations of the world.

*Resolved*, That the executive committee of the union, in co-operation with other missionary organizations, be directed to memorialize congress to this effect and to take such other steps as may be deemed wise for the accomplishment of this result. M.C.R.

## Baptist Work in Chinatown, San Francisco, Cal.

BY GEORGE CAMPBELL.



HE headquarters of Baptist work among the Chinese of San Francisco is in the Mission house on the corner of Sacramento street and Waverly place. The preaching services, Sunday school, prayer meeting and night school are held in the chapel. Connected with the chapel, in the wing, are rooms where the day school is accommodated, also the Y. M. C. A. reading room. The kindergarten occupies rented rooms in the next building, 7 Waverly place. A school for young ladies is at present held at 815 Sacramento street in the Salvation Army building.

To see our Sunday school one must be on hand a little before noon. The attendance varies from fifty to one hundred or more. With the exception of one Bible class and a young men's class, the attendants are children, most of whom are also pupils in the day school. The primary department is recruited principally from the kindergarten.

The first preaching service of the day begins at one o'clock and closes soon after two. There are usually thirty or forty in the room before the sermon is over. Very few besides the members attend. The evening service, beginning at eight o'clock, is sometimes better attended than that in the morning. The singing and everything is, of course, in Chinese.

During the week the daily routine is as follows: At nine o'clock school begins. Miss Ames teaches the boys and Miss Egli the girls. At 10.45 comes a short recess, and at noon the children go home for lunch. Work is resumed at 1 P. M., Chinese studies begin at 2.15, under a Chinese teacher in the good old Chinese way, the scholars studying their lessons aloud. This goes on until 4 P. M.

The kindergarten is held from one to three in the afternoon and is in charge of Miss Jennie Egli.

The young ladies' school begins its session at 10 A. M., and is taught by Miss Allen, but the afternoon session is taught by a Chinese teacher, Mrs. Lee, who teaches embroidery as well as other things, from one o'clock until three. The school-room is upstairs and not very suitable but until we can have a place of our own we must put up with many inconveniences.

The night school begins at 7.15 P. M., and lasts for two hours. Miss Brace and Miss Moore are the regular teachers, but there are always some volunteer helpers. The average attendance for the month of April was 35.

At the north end of Waverly place is the Chinese Theatre. In front of this, at about eight o'clock every night, an open-air meeting is held which is an important part of our work. When there are speakers enough and the interest is especially good, the meeting is sometimes protracted until ten or even eleven o'clock. Those taking part meet in the kindergarten room and after several cups of hot tea and a season of prayer, go out on the street and gather a crowd by singing two or three hymns. One after another the brethren give their testimony or exhortation. At the close an invitation is giving to those who want to become Christians to return to 7 Waverly place, with the workers, for further instruction and prayer.

Tract distribution and personal work is done regularly by our colporteur, who is supported by the American Baptist

Publication Society. He frequently visits the Chinese steamers, and gives out tracts to those on their way to China. Every Sunday afternoon he visits the Chinese prisoners in the Alameda county jail. In this connection a monthly service for the Chinese prisoners, in the penitentiary at San Quentin, should be mentioned. This is kept up by one of our Chinese brethren and on it the fifty or more Chinese convicts are dependent for religious instruction.

## American Hospitality



REPORT to the minister of the Chinese empire at Washington in regard to the detention of three influential and wealthy Chinese students and their sister at this port, June 1, by A. P. Schell, New England inspector of immigration, was sent June 5 by the Boston Chinese consul, Stephen W. Nickerson.

The substance of the report is that the Chinese travelers, whose names are King, and who arrived on the Ivernia from England June 1, when confronted by Inspector Schell and subjected, as they thought, to an annoying examination, inquired whether there was a Chinese consul in Boston, and were told by Mr. Schell that there was not such an official at this port.

Mr. Nickerson, who had been a Chinese vice-consul here for several years, and about two months ago was appointed "imperial Chinese consul in Boston," the first official to hold that title at this port, decided to bring the matter at once to the attention of the Chinese minister in order that an energetic protest might be made to the United States government. Mr. Nickerson was at a loss to explain the denial of his existence by Inspector Schell.

The Messrs. King, who are cultivated Chinese gentlemen, on their way home from several years' residence at an English college, confidently expect that Sir Chentung Liang Cheng, the Chinese minister at Washington, who is aware of their prominent social, commercial, and political standing in their native land, will make so earnest a protest to the Washington government that, in future, Chinese gentlemen and ladies will not be subjected to the annoyances the Kings underwent.

Mr. K. T. King, the eldest of the millionaire brothers, said at the Copley Square Hotel, where they are staying:

"The protest of the New England cotton merchants against our detention and the expressions of sympathy from our own friends in this city have shown us that the people of Boston do not advocate the enforcement of the Chinese exclusion law in the manner in which it was applied. The Chinese people cannot help having a bad impression of the United States when they hear of this; nor can they help boycotting American goods in reprisal.

"I cannot speak, of course, for every merchant in China, but, doubtless, most of them will read about this affair in our newspapers, which are likely to publish full accounts. We shall earnestly try to bring about the repeal of the Chinese exclusion laws by the United States government."

Rev. Ruen Thomas, D.D., of Brookline, in his sermon Sunday evening, June 4, made the following statement:

"The time has evidently come in the lives of these foreign peoples when it is bad policy as well as bad manners, certainly bad Christianity, to treat even the Chinese in the contemptuous way in which America is treating them, at the bidding of a certain blind and selfish element in our population."

## Joy and Lota.

OUR readers are familiar with Miss Stein's two Chinese girls, Lota and Joy. Lota has been attending the high school at Fresno, California, and is very desirous of securing a college education so as to assist Miss Stein in her work. The following invitation was received which will interest Lota's many friends:

'The class of nineteen hundred and five  
Fresno High School  
announces its  
Commencement exercises  
Thursday evening, June eighth,  
Barton Opera House.

The card enclosed bears the name of Lota L. Young.

We should be very glad to be present at the exercises of the Fresno High School, and doubtless we should be proud of Lota's part in them. Miss Stein, in a personal letter says: "I am still waiting on the Lord concerning Lota's future, and I believe He will guide us. My 'big daughter's' education so far is nothing of which to be ashamed."

June 19 we received the following clipping from one of the Fresno papers. Is there not some person with wealth who can give this promising young Chinese girl an education, thereby relieving Miss Stein of anxiety and fitting Lota for missionary service?

"Of all the sweet girl graduates, who in snowy commencement frocks stepped forward and received their diplomas on Thursday evening at the Barton, none were happier, none more deserving of the document and none received greater applause than did the Chinese girl graduate, Miss Lota Young. There is a charming little bit of picturesqueness about the name of Lota. It was translated from the Chinese Choy Leen, meaning beautiful waterlily or lotus. Miss Stein, who is her guardian, in order to Americanise it changed lotus into Lota. Later Lota herself added a middle name Lois, now her full name being Lota Lois Young.

Her graduation from the High school is of peculiar interest from the fact that she is the first Chinese girl supposedly who has ever graduated from a High school in California, which most likely makes it a certainty that she is one of the very few of her country women to have received a High school diploma in the United States. However that may be, it is assuredly true that never before has any girl, Chinese or otherwise, gone through the public schools with more honor, been more beloved by teachers and more kindly thought of and treated by classmates than has Lota Young. As far as looks go she is a pretty girl. Her features are regular, her skin clear, her eyes soft and brown and about her mouth is an expression suggesting her sunny nature—with a hint of playful dimples. She is slim and straight of figure and has a prettier, more shapely foot than most American girls. In her graduation gown of sheer white batiste with its dainty tucks, ruffles and insertions of lace, her dark hair becomingly arranged and tied with white satin ribbon, she was as attractive looking a little maid as one would wish to see.

I went to see her first in her home in the Chinese mission on E street, where she lives happily with Miss Stein, the superintendent of the Chinese Baptist mission in Fresno, and with her little adopted sister Joy, another little Chinese girl eleven years old, who through the kindly love and generosity of Miss Stein is receiving advantages of education.

As I sat talking to Miss Stein, Lota came in and greeted

me in her pleasant manner—just a bit shy at first but as we talked together and the first restraint of strangeness wore off she showed the same girlish enthusiasm that one sees in most girls of her age. She talked quite freely of her school life and particularly of her work in the High school—how she realized the advantages of good teachers and the best of books and appliances with which to aid her progress. One can scarcely realize that she has exactly the same instincts and impulses as American girls and yet this is true. Her joys are as bright, her disappointments as keen, her ambitions as high as her American sisters. In truth, an American girl might well be proud of attaining the position which Lota Young has gained. She has the same feeling of distinction between herself and others of her race as any American girl except, perhaps, the feeling is mingled with one of more kindness toward her country people less blessed than she.

After we had talked a few minutes Lota responded willingly to the request for her to play on the piano. She plays remarkably well and is fond of her music. She plays the organ in the mission for the chapel services and—what seems a peculiar thing is that when I asked if she taught the Chinese in Sunday school she replied, "Oh I no, I have a class of little white children." Strange enough, the tables are turned when a Chinese teaches the white to white children.

Lota rides a wheel at school and goes to and fro with perfect safety and with no thought of any danger.

Now she goes in and out among the Chinese homes accompanied by Miss Stein with never a thought of fear and is always a welcome visitor. With her school work, her music and her duties about the house Lota has little time for missionary work except as she teaches in the mission Sunday school, and even that is not strictly among the Chinese except through her influence. But the life to which she looks forward is the life of a missionary in her own country across the sea. Her immediate future has not been definitely planned.

Lota herself is anxious to fit herself to be a medical missionary. In view of this desire a course at some university—Berkeley, for instance—would be advisable if possible. But all this requires funds and as the missionary treasury is not overburdened with this world's goods the case is something of a problem. For more than seventeen years Miss Stein has led a life of sacrifice (as she speaks of it as pleasure) in her mission work in Fresno and is one of the few who have access to the Chinese women whom she aims to reach through admittance to their home life and her ability to speak their own language. Though quiet her influence has been strongly felt and perhaps her greatest work is the good she has done for the two Chinese girls in her care. Lota came to her from an orphan's home in San Francisco, when she was quite a little girl, and has developed in ten years into the happy young girl that we see today. Her parents are unknown and all that she is today or hopes to be in the future—all her American freedom so totally different from the life led by Chinese girls who know no such freedom—she owes to her wise guardian to whom she is most devoted. Lota is sunshine itself about the house—her quick sense of humor and keen alertness for any fun has a touch of naivete altogether refreshing and delightful. Through the kindness of Mrs. R. B. Cockrill and Mrs. A. P. Brown, who have taught her music, Lota has made remarkable progress and is desirous of devoting more time to her music.

Whatever Lota does, whether she becomes a physician, a teacher, or whatever her fate may have in store for her, her future will always be of interest to those who know her and are proud of her success.



## American Baptist Home Mission Society

### Editorial

**T**HE Anniversary Meetings at St. Louis were exceptionally interesting and inspiring. It is to be regretted that ten thousand Baptists of our churches in the North could not have been present to catch the warmth of spirit and the evangelistic impulse. The favored ones in attendance felt that they were participating in scenes that will be historic. The opening days, in which the General Convention of the Baptists of America came into permanent form, were full of Christian fellowship and promise of good. The generations to come will realize, as the actors of to-day cannot, what such a union of forces has in it of potency for righteousness.

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The Home Mission Society had one of its best anniversaries. The programme was made up on the sound principle of making known the work done, as the true indication of the conditions and demands. The workers had the platform largely to themselves, and put forward the work in effective manner. The object lesson which Dr. Chivers arranged, with the aid of District Secretary Franklin, brought the climax of interest. It touched all hearts to see White Arm, the Crow chief whose good qualities have already been made known, stand in his manly strength and make his first public confession of Christ. He will be a tower of strength in the work of the mission.

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Action of far-reaching importance was taken in regard to evangelism. A definite programme was presented and unanimously adopted, with view to organize on a broad scale our denominational forces in this work. The enlargement includes the employment of special evangelists to conduct meetings in large centres, and to hold conferences in co-operation with state officers; engaging the services for special evangelistic work of pastors gifted in this direction; promoting the work and employment of state evangelists; and placing the whole matter in the care of a committee of twelve, one-half of them business men. The field secretary is specially charged with the duty of carrying out the plans adopted by this committee and approved by the Executive Board. It was stated that half of the \$15,000 needed annually for this new effort had been already pledged for three years. Thus a definite work is projected, with permanent results as its object. Much depends upon the character of the men chosen to lead in meetings and conferences. If the right kind of evangelists can be found, there is no doubt that great good to all our churches will result. A recognised need of the churches to-day is the true evangelistic temperament. Every cause will share in the blessing, if this spirit comes to prevail and dominate.

The remarkable progress of the home mission work in Cuba and Porto Rico was forcibly presented at St. Louis by Superintendents Moseley and McCormick, who were not improperly introduced as the apostles of those islands, which have been providentially brought within American influence and gospel reach. The imperative need is for Christian schools in which the training may be secured that will render permanent the results secured in evangelization. Preachers and teachers and workers must be trained, if the churches are to become sound, strong, and self-sustaining bodies. On this point, Dr. Moseley is very emphatic. Looking out for the future of the cause to which he is devoting his life, he says a Christian school in Cuba is an indispensable adjunct to the development of the work. Evangelization has prepared the way and furnished the constituency; now it is for the Baptists to furnish the school. A missionary training school and ministerial education are included in the proposed institution, towards which interested friends have already pledged \$8,000. The total required to start right is \$20,000, and Dr. Moseley desires to secure this amount before he returns to Cuba. The women are especially concerned in this movement, since they furnish the great proportion of the teachers, as well as those women workers who are regarded by Dr. Moseley as among the essential and valuable factors in our work in Cuba. We shall be surprised if some of our liberal and wise women are not found among the generous givers to this cause. Probably there never was a more golden opportunity to lay solid Christian foundations than in Cuba to-day. The fifty mission stations, twenty churches with over one thousand members, and whole communities changed through the gospel, constitute the sufficient appeal to go forward.

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The readers of ECHOES will be glad to see a good likeness of Dr. Morehouse, whose place as a leader in the denomination is unquestioned. There is no movement to advance the kingdom of God through our denominational agencies in which he is not at the front; though he is so modest withal that it took a long time to secure the photograph from which this halftone is made.

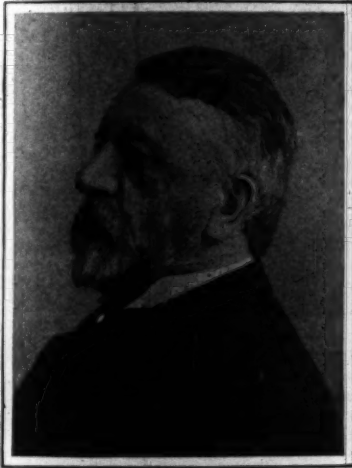
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If you wish to know the scope and variety of the new literature which the Home Mission Society has prepared, send for a catalogue. This leaflet will enable you to pick out just what you want on various subjects, and will be sent on application either to the Rooms at 312 Fourth Avenue, New York, or to F. T. Hazlewood, D. D., our District Secretary, Tremont Temple, Boston.



## Forty Years of School Work.

**T**HE American Baptist Home Mission Society has been engaged for forty years now in the education of the colored people. The women have taken especial interest in this work, and support a large number of the teachers. Special investigation has been made to ascertain the total enrollment in the schools for the negroes; not the aggregate of yearly totals, but of different pupils. In a few instances the



HENRY L. MOREHOUSE, D. D.,  
CORRESPONDING SECRETARY AMERICAN BAPTIST HOME  
MISSION SOCIETY

early records were somewhat defective, so that absolute exactness is impossible; but much pains have been taken to get approximately correct results. From the figures it appears that about 60,000 have enjoyed the advantages of these institutions, not only in the intellectual training received, but in the transformation of character by virtue of their contact with consecrated Christian instructors and the positive religious atmosphere of these institutions. Many of the earlier students, with meagre advantages, became men of mark among their people and wrought mightily for truth and righteousness; while, generally, the foremost men and women of the Negro Baptists of the South to-day were students in these institutions. Rich returns have already come from this investment, and immeasurably larger ones will be recorded at the end of another period of forty years.

The total enrollment for the past year was 8,829, 1,015 more than the year preceding. Of these, 8,358 were in schools for the Negroes and 471 for the Indians. The increase has been general and indicates growing interest in the education of the children. Pathetic instances could be given of the sacrifices of parents to give their sons and daughters an education under Christian auspices, and of young men, who, by great self-denial and toil have maintained themselves in school. An encouraging feature of the attendance is that

students generally come earlier in the year and remain longer than formerly; many, during the entire year. Of the attendance, 4,931 are in thirteen institutions of the higher grade with college courses. Only about 10 per cent of these, however, are pursuing college studies. The academic students largely outnumber all others. Preparatory work is done in all the higher schools, frequently in relation to the training department for teachers.

Nine of the higher schools founded wholly or in part by the Society have 45 large, substantial brick or stone buildings and 11 others of wood. The secondary and other schools founded by the Negro Baptists, and assisted by the Society, have about 10 brick buildings and 20 of wood; making a total, approximately, of 55 brick and 31 wooden buildings, or 86 in all.

### INDUSTRIAL EDUCATION

To such an extent as limited means allow industrial education is given at a number of the leading institutions, as well as at several of the secondary schools. At Virginia Union University provision is made for instruction in iron work and in carpentry, with some agricultural work on a small scale. At Shaw University instruction is also given in carpentry and in iron working, and there are thorough courses in sewing and in the domestic branches, particularly in the preparation of food. At Benedict College instruction is given in type setting and printing, also in sewing and millinery, and a good beginning has been made in agricultural work on the farm recently acquired as an annex to the institution. Several young men have been able to pursue their studies by work performed on the farm under the direction of the superintendent, who has introduced some of the modern methods of cultivation. At Atlanta Baptist College many students receive instruction in the elements of carpentry. At Spelman Seminary there are classes in type-setting and related matters in domestic duties in sewing and dressmaking, and millinery. At Jackson College, Mississippi, which has nearly 100 acres of good land, agricultural operations are being carried on under the direction of the superintendent quite satisfactorily. Instruction is also given to the young women in sewing. At Bishop College, Texas, instruction is given in carpentry and in iron working, and the young women are taught sewing and domestic duties. Similar work, on a smaller scale, is done at several other institutions. It is not an easy problem to articulate a thorough course of instruction in any industrial department with regular studies in academic, normal, and collegiate courses, as well as in courses of study for ministerial students. While the value of industrial education is duly recognized, the society, with its limited resources available for educational purposes, cannot devote large sums to the equipment and maintenance of industrial departments in its schools. It is an admitted fact that a certain well-known institution which makes prominent its industrial features requires almost twice as much annually for its maintenance as is expended by the Home Mission Society on all of its schools for the colored people with a five-fold attendance of pupils. Hence, if greater attention is to be given to industrial work larger and designated offerings for this purpose are indispensable.

An imperative need of these schools is an endowment of at least \$1,000,000. The income from this source would even then be hardly a third of the sum required annually for their support. But endowment would give steadiness to the whole work.



CHINESE MISSION SCHOOL IN SEATTLE

## Chinese and Japanese Work on the Pacific Coast

BY REV. GEORGE CAMPBELL, SUPERINTENDENT

**T**HE prospects of our work among the Chinese and Japanese of the Pacific Coast cannot be set forth without reference to two underlying conditions—the passing of the Chinese and the coming of the Japanese. While the Chinese population is rapidly diminishing, the Japanese are arriving in great numbers and, in a general way, taking the place of the Chinese. A newspaper agitation against the Japanese has begun, and appears to be carrying everything before it. The only protests against it thus far have come from Christian workers. This has deeply touched the Japanese and predisposed them in favor of the claims of Christianity.

In the cities of San Francisco and Portland there is a permanent Chinese population, composed of the families of merchants and of those born in this country. A school for Chinese young ladies, begun in San Francisco during the year by the Women's Society, is reaching just this permanent element. In Portland the Women's Society has this year strengthened its work among Chinese homes by sending a Chinese young lady, trained in Chicago, who will help Miss Morford.

It is estimated that 1,000 Chinese have left Los Angeles within the year, and several Chinese missions have closed. Our mission, however, has held its own, under the fostering care of the First Church. The Chinese church in Seattle has a membership of 25, and carries on its work in its own house, now free of debt. Deacon Hwang, the mainstay of the church,

has just gone back to China. Our work among the Chinese of Washington has narrowed down to Seattle, and that in Southern California to Los Angeles. In all there are six centres of population where the work is likely to be continued, on a permanent basis, namely: San Francisco, Oakland, Fresno, and Los Angeles, Cal.; Portland, Ore., and Seattle, Wash.

Our work among the Japanese is confined to Western Washington, with the exception of the little night school just started in San Francisco. The mission in Bellingham is bearing fruit and bids fair to become a strong centre. Probably there is no more healthy and successful work among the Japanese in America than that carried on by the Japanese Baptist Church in Seattle. Why can we not duplicate this success in San Francisco and Los Angeles?

There are about 50,000 Japanese already on the Pacific Coast, 13,000 of them north of California. They are coming in a steady stream from Hawaii, their places there being taken by fresh arrivals from Japan. A single steamer sailed this month from Yokohama with 1,000 Japanese bound for Hawaii. In 1900 there were 61,111 Japanese in Hawaii, more than double the number then in the United States.

The Japanese are pouring into Southern California, and outnumber the Chinese there, as well as in Sacramento and Fresno. Japanese boarding houses are numerous in Chinatown, San Francisco, and Japanese shops are displacing Chinese ones. The two races have little to do with each other, but do not quarrel. The Japanese are all eager to learn English, and seem more friendly to Christianity than the Chinese are. Many of them are students who have come here to complete their education, but are compelled by poverty to spend part of their time working for a living.

## Views from the Field

BY E. E. CHIVERS, D.D.



IN the prosecution of his work during the past year, the field secretary has traveled over 40,000 miles, including over 800 miles by wagon route through districts not yet penetrated by railroads. These journeys, with their opportunity for enlarged observation and study, have given a new sense of the vastness of our field, the manifoldness of our work, the complexity of the problems involved in that work, and the urgent necessity for redoubled missionary activity.

## STATE AND TERRITORIAL CONVENTIONS

The circuit for the year embraced the conventions of North Dakota, Indian Territory, Oklahoma, Wisconsin, Indiana, West Virginia, Pennsylvania, Ohio, Michigan, Utah, East Idaho, Wyoming, and New Mexico. These cover an area not only large in extent, but also widely diversified in economic, social, and religious conditions. Every opportunity was seized at the conventions, and at intermediate points during the journeys, for obtaining information as to these conditions and for enlarging acquaintance with the workers and their methods of work. Wherever it was possible Board meetings were attended. The tone of the conventions was for the most part distinctly hopeful. Large place was given to emphasizing the duty of evangelism and to a consideration of wise methods of evangelism. Reports from the fields indicated that there had been a marked quickening of the evangelistic spirit, and from many places there came reports of inspiring. Everywhere there was the same urgent plea for an increase of missionary effort to meet the rapid growth of population and the development of material resources.

## TRAVERSING FRONTIER FIELDS

THE journey of last year through the Big Horn Basin, Wyoming—a journey of over 300 miles by wagon—was repeated to note progress made, and to confirm, or, if need

be, correct, impressions made during the first journey. The resultant impression is one that fully justifies the policy of our society in pre-empting this promising territory, gathering together into churches little groups of believers, and anticipating the coming of future settlers by the seizing of strategic points. The development of our work in this region has been gratifying. A year ago there was one general

E. E. CHIVERS, D.D.

missionary on the field; his work is now supplemented by that of two missionary pastors. A year ago there were two churches, with a membership of 30 or less; there are now five churches, with a membership of over 100. During this trip the field secretary preached at the dedication of two houses of worship, took part in two recognition councils, and assisted in the organization of the first Baptist Association in the State of Wyoming, the Big Horn Baptist Association. During the coming year

there will doubtless be a large influx of settlers to occupy the stretches of land that will be brought under irrigation. New railroads are projected and surveyed, and, if reports can be credited, will be constructed at an early date; this will open up a large area that has heretofore been comparatively inaccessible; our Baptist churches will be there to welcome the newcomers.

## RELIGIOUS DESTITUTION

A week was spent in Utah attending the State Convention, visiting our churches and mission stations, and encouraging our workers in their struggles against the crushing power and blighting influence of Mormonism. A glimpse—just a glimpse—was of a land of the waste places in that state. It is difficult for people in the more settled east to realize the fact that there is in Utah a county with a population of at least 6,000, in which there is but one evangelical missionary or that there are in Utah alone over thirty towns, with a population of from 500 to 1,500 in each, in which there is no evangelical work of any kind. There are important centres in Utah and Wyoming which ought to be occupied immediately, and large mining camps, as well as agricultural settlements, which are entirely destitute of religious privileges.

## OUR FOREIGN POPULATIONS

The duty of evangelizing our foreign populations is one of increasing urgency. To leave them unevangelized is to court peril. The menace of immigration can be dispelled only by accepting our mission to the immigrant, and the peril averted only by fulfilling the possibilities of that mission. Among the services in which the field secretary participated were a conference of French missionaries in Lowell, Mass.; the dedication of an Italian church edifice in Camden, N. J.; the establishment of Italian missions in Albany, Schenectady, and Troy; the organization of a Finnish church in Chicago; the dedication of a Mexican Chapel at Echo Mission, Velarde, N. M., and of a Slovak Chapel in Monaca, Pa.; and services at the Chinese Mission in New York. Visits have been made to several of our Italian stations and to centers of Slav population in West Virginia and Western Pennsylvania.

## INDIAN FIELDS

At the beginning of the year the field secretary made a tour of our stations among the Blanket Indians of Oklahoma—the Kiowas, Comanches, Wichitas, Caddoes, Arapahoes and Cheyennes—conducting services among them and coming into closer fellowship with the missionaries in their "work of faith and labor of love and patience of hope." Conferences were held also with workers among the five civilized tribes in the Indian Territory—the Choctaws, Chickasaws, Creeks, Cherokees and Seminoles, and plans considered for increased efficiency in work among them. Visits were made to our Cherokee Baptist Academy at Tahlequah, and to Indian University at Bacone, I. T.

The critical period through which the Indian is now passing, with its breakdown of the reservation system and of tribal relations, and its reliance upon the common duties and relations of individual citizenship, makes it doubly incumbent upon us to carry on our educational and missionary work among these people. They are to be given "a white man's chance," with the white man's obligations, but without the white man's experience. The restraints of government protection and tutelage are to be removed and they will need more than ever the restraining and guiding influences of Christian faith and Christian education.



Two visits have been paid to our mission among the Crow Indians at Lodge Grass, Mont. At one of these the building used for school and chapel was dedicated and the work of the mission formerly inaugurated. This mission has made for itself a large place in the sympathies of our people and many have contributed to its support. Special mention is due to the Women's Missionary Society of Dayton (Ohio) Baptist Association for offerings amounting to \$451.99 for the furniture and equipment of the school, and of the contribution of \$175 from the Women's Missionary Society of Toledo, Ohio, for the sinking of a well and the erection of a windmill.

A journey of 300 miles was made through the Navajo Desert to inspect our mission work at the lone outpost, "Two Gray Hills," Crozier, N. M., and to consider the question of a change of location in order to make the work more effective.

#### MISCELLANEOUS WORK

To the special forms of service thus outlined must be added a large correspondence, attendance at board meetings, dedication services, addresses at educational institutions, conference on matters of general denominational interest, with such incidental services as may directly or indirectly contribute to the work of the society.

Through all this varied service there has been a growing sense of the imperative and urgency of our work. Never was the call to missionary activity louder than it is to-day. The tide of immigration is at flood. The alien elements in our population are increasing not only in congested city centers, but also in the country at large. The development of the resources of the country is advancing by leaps and bounds. By the cession of Indian and public lands, new areas are opened to settlement. With the discovery of new treasures on the mountains, new mining camps are established. By processes of irrigation stretches of desert land are being transformed into fruitful regions, and towns spring up as if by magic. The times demand alertness and aggressiveness. From every part of the field comes the call for service—the appeal of human need which, rightly interpreted, is the call of the Master.

### The Cuban Peoples

BY REV. T. H. SPRAGUE



FOR those who desire to make a study of Cuba, there is an excellent help which can possibly still be secured from the national government, in the form of a report entitled "Commercial Cuba," issued by the Department of Commerce and Labor. Among many other things, it sheds some light upon the numerical aspect of the population as based upon the census of 1899. The population of Cuba can be roughly divided into two classes: whites and blacks. The latter are found in a predominating proportion in Santiago Province, but taking the island as a whole, they are "at best barely holding their own." In 1899 there were on the island 505,443 colored as against 1,067,354 whites. The status of the negro in industrial life is better than in the United States.

The white Cubans have chiefly descended from the Spanish settlers from Spain, Florida, etc. As might be expected, there are a large number of Spaniards upon the island, and their presence is indicated by the Spanish Club rooms, which may be looked for in any town of size in Cuba. They far outnumber all other foreigners combined, as may be seen from the following table of foreign residents: Spaniards, 129,249; Chinese, 14,863; African negroes, 12,953; Ameri-

cans, 6,444; Spanish Americans, 1,968; Frenchmen, 1,279; British, 731; Italians, 501; Germans, 284; all other foreigners, 4,274; while the Cuban population is 1,400,262; making a grand total of 1,574,797.

It is worth while that a word should be said about an ever-increasing element in the population, namely, the English-speaking people. Here and there colonies have arisen. Their permanency remains yet to be seen. No doubt many have been disappointed in the hopes which brought them here, as a consequence of the reports of promoters. One thing is sure, to make a good living in Cuba hard work is the indispensable qualification, and it may not always come then. We can hope for a better type of Americanism, more truly representative of the better classes, more ready to reflect the graces of the Christian religion. It is natural that the Cubans should judge of American citizenship by its representatives here. Would that they might only see the brightest and best side.

#### THE MISSION AT GIBARA

My mission has opened here, with the chapel occupying the front and largest room in my house, so that we have what might be called in Paul's words "the church that is in their house."

I have hopes of having with me an assistant in the near future, a brother from Spain, Luis Martines Brova by name, who comes highly recommended. We trust that this town will eventually become a Baptist stronghold. Let me express thanks to all those who opened the way for the piano that we have for our chapel. What an invaluable assistant it is! I have begun a free class for the study of English, which I trust will be helpful to our mission work. About a dozen came in to-day.

Great successes are being met with in our island work. Dr. Moseley writes that "in the San Luis and Manzanillo district there have been about 400 candidates. Some 150 or 200 of whom will ultimately be baptized," and he further says he hopes "we shall have an increase of 100 per cent this year (1904), baptizing 500."

From Camaguey, where I was stationed on first coming to the island, and which is a Catholic stronghold, Brother Wilson writes that there have been 30 baptisms. Thus the Lord is blessing our work. Let us praise His name and at the same time increase our efforts looking in the direction of the redemption of this island republic.

#### Notes

Hon. W. S. Shallenberger was reelected President of the Home Mission Society at the annual meeting in St. Louis.

The annual conference of the French Baptists was held this year at Salem, Mass., with most interesting exercises. A significant feature was the recital by Pastor Ribourg of his experiences at Manchaug, where a Baptist church was born in a day, so to speak, through a wholesale defection of Catholics from their former church.

Rev. T. H. Sprague, missionary at Gibara, Cuba, is anxious to establish a library in connection with the mission. There is so much objectionable reading matter in the island that he believes a library of the best religious and secular literature will help to counteract the pernicious influence. Mrs. J. Lewis Croser, of Upland, Penn., has recently contributed 100 volumes, and it is hoped others may be interested to increase the number, either by volumes (in Spanish), or by contributions.



# OUR YOUNG PEOPLE

CONDUCTED BY  
ANNA SARGENT HUNT

## Sotsi, or "Little Great Happiness"

We are told by an exchange that "there is a happy time in a Chinese family when a little boy is born! Grandpa Wang thinks that perhaps after all forty dollars was not too much to pay for a single daughter-in-law, now that he is getting interest back in the form of a baby. Grandma thanks the goddess who sent them a precious boy rather than a provoking girl slave, and hobbles along on her goat's feet to prepare an offering of red eggs for the good-natured idol. Papa Wang buys his wife a new black skirt or a hair ornament, and mamma builds air castles about the little pink bundle. If the baby boy is born in China the parents say: "We will send him to school. Perhaps he can pass all the examinations, and by and by wear an official cap and a red button. The emperor might even give him a peacock feather, as he did Li Hung Chang. Then I would wear it in my hair. Certainly we will buy a daughter-in-law, who shall wait on us, and last of all we will be worshipped as ancestors." If the child is born in America the great possibilities of his being a smart tradesman are dwelt upon, and the fact that one day he may go back to China to be reckoned smart among his people. Let us be sure that we remember to send the gospel story to the Chinese children wherever they are found.

## The People of China

Put the people in China in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating, human hearts. Make them an army and let them move at the rate of 1,000 a day, week after week and month after month, and they will not pass you in 1,000 years. Constitute them pilgrims, and let 2,000 go past every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp, of the weary, pressing, throbbing throng for five hundred long years.—*Exchange*.

When we think of this vast army of Chinese in their own country we are very thankful that Christian people in America are sending them missionaries. We remember, too, that a great many of them have come to our own United States and that here we are sending them missionaries and teachers and that when they go back to China some of them go as earnest Christians to be helpful in leading their people to Jesus.

## Simple Arithmetic

If you add, my dear, to some one's joys,  
Pray tell me what you do!  
Do not look puzzled, the answer is plain—  
The joys are doubled for you!

*Selected.*

## How the Chinese Came to Wear the Queue

In ancient times Manchuria was subject to China. The prince of Manchuria once sent a minister of state with ceremonial gifts to pay tribute to the ruler of China.

The Chinese officials, wishing to ridicule the Manchu minister of state, shaved off his hair, leaving only a queue. Then they put a long garment on him, which had an embroidered square of cloth in the front and back, and having sleeves shaped like horse hoofs.

They put a string of beads on him, a cap with a tassel, and black shoes. Then they said to him: "This is a very fine style; our emperor wishes thus to reward you."

The Manchu minister returned greatly delighted, and the prince was also much pleased. He ordered all the men to shave their heads and to wear a queue.

The Manchus thought it very good form, but, in reality, it was done to degrade them. The Chinese looked on them as animals, and compared them to horses. The garment, with the square of embroidery back and front, was like a saddle; the string of beads, hanging down, like the bridle reins; the sleeves, pointed and turned over, like a horse's hoofs; the black shoes also resembled hoofs. The cap with the tassel was like the horse's mane, while the queue was like its tail.

A man dressed in this style, down on his hands and knees, greatly resembled a horse, and it was with this idea in mind that the Chinese first so dressed the Manchu minister.

Afterwards, when China came under the rule of Manchuria, all Chinese mandarins were ordered to dress in this style, and the people were forced to adopt it, all men being made to shave their head, leaving the braid only.

Thus the dress designed by the Chinese to deride the Manchus, the former were afterwards compelled to accept as their own ceremonial costume.—*The Day Star*.

## Our Little Folks

### Christ's Little Lambs

If you should find a little lamb  
Out in the dark and cold,  
You'd want to take it home, I know  
And put it in its fold.

And you would give it food to eat,  
And make it snug and warm;  
You'd put it in the shepherd's care,  
Lest it should come to harm.

Christ's little lambs are not all safe,  
They're wand'ring everywhere;  
If we love Him, as Peter did,  
Why, aren't they in our care?

And we must lead them back to Him,  
Our Shepherd, strong and good;  
His fold is large enough for all,  
And he will give them food.

—Selected.

### Precious Jewels Gathering

We wish all the children in New England could have been present at the annual meeting of the Precious Jewels of the First Baptist Church, Winthrop, Mass., on Saturday afternoon, May 27. About sixty children were in attendance, some of them babes in arms, but they all belonged to the



MRS. F. W. WALSH AND PRECIOUS JEWELS  
WINTHROP, MASS.

Precious Jewels, and had a right to be there. Some of these wee ones were brought forward by their mothers and received their certificates, one dollar having been paid, which made them life members of the Woman's American Baptist Home Mission Society until they are seven years of age. Many also received the pretty cards provided for annual members by the payment of ten cents. About fifty of the mothers and members of the Home Department of the Sunday-school were present at this gathering. Appropriate exercises were held for the children, and the grown people were not forgotten. Musical exercises, especially the violin duet, several recitations from the little men and women, and brief addresses by Miss Edith Balch, the pastor, Rev. Mr. White, and the Cor-

responding Secretary of the Woman's American Baptist Home Mission Society, made an afternoon of much interest. After the literary exercises the little ones were escorted to the small vestry where were placed the tiny tables and chairs. Milk and cookies were given to the children while the mothers and guests in the large vestry were served with cake and tea.

The Winthrop church has the honor of having the banner circle of Precious Jewels in Massachusetts. While the ladies of the Winthrop church deserve much credit for the successful missionary gatherings which we have frequently attended, yet they all acknowledge the moving spirit to be Mrs. F. W. Walsh, who by her love for missions and her untiring energy has made the Winthrop circle one of the most active missionary organizations in New England. "Mother Walsh," as they call her, who is more than threescore and ten, is in spirit one of the youngest of them all. Would that more such leaders could give themselves to the work of missions.

M. C. R.

### Bless the Little Children

"Lord, bless the little children,  
Wherever they may be—  
Far out on the silent prairie,  
Down by the sounding sea,  
Like flowers in the crowded city,  
Like birds in the forest free,  
Lord, bless the little children,  
Wherever they may be."

—Selected.

It is always a joy to see the young ladies at our annual meetings. This year we welcomed Miss Grace Spaulding of Moosup, Conn., a most faithful worker among the young people. Before we parted we had the promise of a story of a visit of Ascencion Garcia to one of the Connecticut bands. It is kept this month, and we hope that in the future our young Mexican friend will visit other of our New England Juniors.

### A Visit to be Remembered

The picture in a recent copy of *Home Mission Echoes* of Ascencion Garcia's little sister and small brother reminds me of a delightful visit Ascencion paid me in February. It was a vacation period in the Providence, R. I., schools. Mrs. Hinds, with whom she lived, kindly permitted her to come to my home, and together we visited a mission band at one of the country churches. It was a cold, cold day, and oh, so windy. Mr. Darrow met us at Sterling station and the drive to "The Hill" was a series of delightful pictures to my friend, who is very fond of hills and woods. The sunset, which was really a fine one, crowned them all. Mr. Darrow told us coming along that Mrs. Darrow had been busy all day making candy, etc., as the Band was to have a sale of sweets. She is a most able and enthusiastic lady director, and under her direction the Band gave an interesting programme. With the president, a young girl, in "the chair," each boy and girl did their part well, eager to do so, because their guest was like themselves—  
young.

It was Ascencion's "debut." In her own inimitable style she told of the establishing of Echo Mission at Velarde, New Mexico. The Stars and Stripes were raised to the top of a tall flag-pole in front of the Mission. This was the "first tell," with little brothers, sisters, and cousins numbering a dozen or more, Ascencion started to walk the mile to school. Very crowded were the schoolrooms in the early days. Restless grew the little tots, and the recess with its luncheon was hailed

with delight. Do the little folks know that Ascencion's papa and mamma were among the first to be baptized into the little church at Velarde? In telling of this fact Ascencion sang in Spanish the hymn which was sung by the people on the banks as they came out of the water. Wonderfully clear and sweet is her voice; this, and the sound of unknown words delighted the Mission Band boys and girls. When she invited them to ask her questions they did, and many well known to her and very commonplace, but unknown to us, facts concerning the country and its people as well as the Mission were told.

The Band passed cake and coffee, and in the social time which followed Ascencion made "braves" of the little men by wrapping about them her bright Navaho blanket, and "senoritas" of the little women by the same skilful use of her Spanish scarf. In the midst of this some one brave boy out of a crowd of a half dozen exclaimed, "Say, sing." This opened a half hour of genuine pleasure on all sides. The people named their favorite hymns to listen to them in the musical Spanish tongue. By way of variety several clever motion songs were given. These the children liked so well. I surely felt that all possible things for her to do, had been graciously done; but I reckoned without that brave boy, who came to her as the people were putting on their wraps to go home, and asked her to tell him his name in Spanish. Of course all the boys in his crowd wanted to know theirs too. It spread until in their enthusiasm to remember a bit of Spanish they forgot that Ascencion was not a mind reader, and they would say, "Tell me, please, my name in Spanish." It amused her, but ever gracious, she would reply: "Tell me first your name in English."

Everybody seemed to have a good time, both at the meeting and later at the parsonage.

As I remember that she is to visit her father's home in Velarde I feel so sorry for all the good times the other Juniors missed in not being able to entertain Ascencion. Perhaps they may hear from her at some time through *Home Mission Echoes*.

### Sowing the Seed

Out in the highways, wherever we go,  
Seed we must gather, and seed we must sow;  
Even the tiniest seed has a power,  
Be it a thistle or be it a flower.  
Gathering seed we must scatter as well;  
God will watch over the place where it fell.  
Only the gain of the harvest is ours;  
Shall we plant thistles or shall we plant flowers?

### A Cobweb Party

One of our bands gave a cobweb party not long ago. It was conducted on this wise: In a room twenty-five threads, each forty yards, were wound cobweb fashion, in and out, high and low, among the furniture. A fee of ten cents was paid for the privilege of unwinding a thread, and a white silk handkerchief was awarded to the one who first untangled the web. Next all were invited to partake of refreshments, which consisted of hot tea, coffee, chocolate, and tea cakes. We had our table prettily decorated with ferns and white fruit blossoms, and our girls served the guests in their usual good style.

Never did I see brighter faces than those attending our party nor hear merrier peals of laughter than burst from the victims of the cobwebs.

When we counted our money, how happy we felt in the possession of ten dollars!

### Hints for a Meeting



ALICE has reason to be thankful for the coming to the State of Mrs. J. K. Wilson, whose remarks for interesting the children in Mission work seem limitless. At a recent meeting we heard her speak of the need of putting things in an attractive way. For instance, at a Chinese meeting given among her Farther Lights Band in Portland not long ago, she announced not a prosy or dry-sounding series of talks, but a meeting where the children would be told about "The Chinese curios and what they suggest."

First—A pair of chop sticks.

Second—A red silk shoe.

Third—An idol.

The first suggestion of Chinese manners and customs. If we had been conducting the meeting under this head we should have told of a time when Chin Kee, our Sunday School scholar, took tea at our home with three of his friends and what an awkward piece of work he made using knife and fork and spoon, but we could also have told the little folks many other things, among them how he said, "I go back to China some time. I see my papa and mama."

We asked him, "What will you say to them?" "I tell them," he replied, "not to pray to idols any more—pray to God." He had learned many truths about Jesus, and he would hasten and tell them to those he loved across the seas.

The second division would suggest the custom of foot binding. We could tell the children about the Chinese home wa-



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once visited in New York City. There was a little daughter there who had the small bound feet. We did not know that the mother would allow us to see them, but the missionary, in whose company we were, talked about the mother's beautiful bead work and embroideries and very soon she proposed to show us the little girl's clothing and it was but a very short time before she pointed to the tiny bound feet. How thankful we should be that Christian teaching will cause the forsaking of this painful, foolish custom.

The third curious thing, an idol, would cause a leader to tell of the great number of heathen Chinese temples in our own America. There were eighty of these temples in San Francisco alone. We have seen them in "Under our Flag," tells us "the newest, largest and finest is that on Waverly place. The principal idol in it is a green faced, hideously grotesque Joss, dressed in gaudy robes, called Kwan Tai, the God of War. . . . The temple is filled out with all the paraphernalia of heathen worship."

We have seen the great Joss houses in New York, and in the homes the little idols in the windows and on shelves under which there are burning incense sticks and offerings of flowers, fruits and candles.

There is surely need of schools and teachers and missionaries to the Chinese right here in our own country. Our Women's Society and the American Baptist Home Mission Society love them and the little folks are helping support them with their mission money.